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steel, but we used the 2 pieces of stone and no steel (SM). Quartz for these strike-a-lights obtained from Koso Indians at Koso (FP).

Firewood. - Small trunks of willow (ha-l), *Salix laevigata* Bebb., branches of Fresno tree (a-wilib-l), *Fraxinus oregana* Nutt., stream alder (pawit-l), *Alnus rhombifolia* Nutt., and dry oak used chiefly for firewood (kutuga-t); cottonwood (u-'ut, generic name for tree), "top light" (SM). Firewood broken into 3 to 3 1/2-ft. lengths for carrying in pack basket; women packed on back loads of slightly longer lengths, but "not too heavy" (FP); men brought in larger pieces on shoulder.

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GLUE, PITCH, AND ASPHALT

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Glue. - Deer horns boiled in small amount of water, in pot, to obtain glue (a-wadin pa-hn, horn water); used to apply sinew backing to bows.

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Pitch. - Several varieties pitch (sa-num) used for different purposes; pitch from Digger pine applied to soles of moccasins to make them wear longer (FP); pitch from bull pine smeared over torches used in quail hunting. Basketry water bottles made watertight by putting handful of red earth of same variety used for face paint, plus lump of piñon-pine pitch inside finished bottle, together with quantity of heated pebbles about size of person's thumb. Hot pebbles shaken vigorously inside basket for 5-10 minutes, thus causing pitch to melt, combine with red earth, and coat inside of container. Hot melted pitch also smeared over outside of bottle with small stick; when it had cooled slightly red earth, mixed with little water, was smeared on top and mixed in with pitch coating. The red earth, used in combination with the pitch, made water "taste sweet"; if pitch alone used, water had "bitter" taste.

Pitch or gum (ya-bul), obtained from grease-wood, used to fill walnut-shell dice (FP).

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Asphalt. - Lumps of asphalt brought into area by "the Indians from around Ventura, when the latter came up for piñons. The Tubatulabal also visited at Ventura, and one of the things they brought back from the ocean was asphalt" (SM). This commodity used in variety of ways, some of which were: to attach prong to shaft of harpoon, to attach bone point to fish hook, to cement foreshaft in cane mainshaft of arrow, and socket arrowheads into foreshaft, to secure knife blade in handle, to attach basket hopper to mortar. Asphalt also used to smear over fishlines made of native twine, and lumps of it served as knob handles for bone, cactus spine awls. Asphalt was softened by melting; often applied with small stick. Gifford and Schenck (p. 53) also note presence of asphalt beds on surface in hills SW.

1: Voegelin E-5 (1931-1933) 1938
NS22 Tübatulabal NS22

622 Chief received messengers sent from other tribes, arranged for allies in event of war, assembled war parties, selected captain to head such, "made the war dance (of incitement) at his place" (FP), represented his people at peace parleys with chiefs of other tribes. Chief himself did not go to war. It was chief's duty to admonish evil shamans when they were causing sickness and to order such killed if his admonitions went unheeded; this extended to malefactors within chief's immediate family; no collusion between chiefs and evil shamans, such as occurred among Western Mono and Yokuts (Gayton, 1930, 398) remembered by any of my informants.

622 Chief settled fights arising from jealousy over women, or over possession of game; he "would ask people why they fought and tell them not to do it any more. If 2 persons were always fighting, he would tell one to move out of the settlement" (FP).

622 A chief headed Tübatulabal when they joined the Yokuts for antelope drives, but chiefs did not direct people where or when to go for pifions, fish, acorns.

Chiefs attended burnings, dances; delivered orations at such; lectured youths, telling them not to fight and, later, not to drink too much whiskey; often upbraided stingy people for not bearing just share in expenses of fiestas.

622 Chief did not play hand game (SM); was likely to tell myths in wintertime, but this not his exclusive privilege. Chiefly etiquette did not permit chief to visit socially among his people; "he would send somebody over to a person's house if he wanted to see that person" (SM). One Tübatulabal chief sometimes visited "around Bishop (Owens Valley Paiute); this was all right because he had relations there" (SM). SM, Tübatulabal chief in 1932, visited sick to administer herb medicines; also visited Catholic priest and some of his relations and went on trading trip with his son, MW, to Northfork Mono in 1932, but never made social visits among his people, and those persons other than relatives who came to see him usually came on business.

622 Women chiefs as functioning officials, reported for Tübatulabal (Kroeber, Handbook, 608), denied by SM, FN; SM, 1931, said, "the wife of a deceased chief was called timiwal until she ate meat; then the new chief was chosen. A daughter might be named, but usually refused the office." In 1932 he denied latter part of his statement. FP said Mrs. Petra Miranda should have automatically become chief for Palagewan group after former chief, Mrs. Miranda's mother's brother, died, "only she has no people to be chief for now." SM denied this but said chieftaincy might have passed to deceased chief's sister's son; FM and FN, Mrs. Miranda's son and parallel cousin, respectively, said women never chiefs. Mythological records contain no occurrences of women functioning as chiefs.

622 If people dissatisfied with chief, clown instrumental in having new leader appointed (see below).

159 You'd better see about that; if she dies, I'm go-
626 ing to kill you." He was half-drunk; that's why
754 he talked like that.

I guess mapallip went out in the daylight
after that and talked to her pet; I guess she
was scared after that time when my husband talked
to her, because I got better again.

159 All that time my mother and father were living
602 at Canebrake most of the time; my mother was mak-
574 ing tobacco and baskets all the time. She was
making a living for herself. My mother used to
visit me down at yitiyamp for a week or so some-
times; then she'd go back to Canebrake. My hus-
band and I used to go up there to see my parents,
too, on horseback. It took all day to ride up
there. All the Indians here had horses; they used
to make saddles out of tule and bridles from milk-
weed twigs.

[231]

159 When my 2 children were about 9 and 5 yrs. old,
754 Old Bill Chico witched me; I don't know why. My
756 father gave him a horse and 3 sacks of flour to
make him stop, but he didn't want to stop; he
wanted to kill me, I guess. Then my mother took
me to Jose Chico; my father was working at Weldon
that time. Jose was living on Bull Run creek. He
worked 2 nights on me; he danced and sang; he
sucked me in lots of places, on my throat and
chest. I didn't see what he sucked out. Jose
didn't want to tell us who was making me sick,
because it was his own brother doing that; he
just told us to move from the house we were liv-
ing in. "There is a devil (ghost) living there,"
he said. It was a tule house and we burnt it; Jose
said, "If you live there again, you'll be sick
again." So we burnt the house and our baskets;
everything. And my father built another house, of
adobe, up at yitiyamp, a little this side (S) of
Steban's house; we lived in it after that.

159 That man from Tejon (Francesco Sasterray, a
756 Chumash) whom wišimlīt married could make rain;
789 he used to make rain all the time when he lived
over at Tejon ranch; the people paid him to. He
made rain over here, too, but we never paid him
for doing it. He used to make lots of rain; there
was deep grass up at yitiyamp all the time and
lots of flowers and seeds. It was pretty up at
the rancheria then.

159 He had 3 different rain machines; one for snow,
756 one for rain, and one to make waterspouts. He
789 could stop the rain, too. A man living up at
674 yitiyamp stole the rain machine though. One day
everybody was away; my sister-in-law was up at
the spring washing clothes, and that man stole
the rain machines. He was mean, that man; he
couldn't use the rain machine, because he didn't
know how to; I don't know why he stole it. Then
one time after that the Tejon man got sick. He
was in bed; he told wišimlīt, "Give me that thing;
I want to see it." She went and got the basket
where he kept it; there was nothing there; it was
all gone. The Tejon man felt bad; he cried and
cried.

After that he died. The mother of those 2

1: Voegelin E-5 (1931-1933) 1938
NS22 Tübatulabal NS22

159 go to Poso Flat any more for acorns then; it was
591 too far; no one goes over there now for acorns
from here. We'd just gather about half a sackful
right near home. Those acorns that grow up at
[252] Steban's aren't much good; they are too bitter.
You have to work with them a long time to get
them sweet. The acorns down by Isabella are all
right; they're pretty sweet. But the best ones
come from Poso Flat; you don't have to work with
them hardly at all to get them sweet.

159 Sometimes I'd go down to see Petra Miranda
● 574 at the Jesus ranch; we'd go in the morning and
438 return in the afternoon, about 3 o'clock. We'd
just talk together, Petra and I; we'd tell each
other what we had been doing all the time. I'd
gather seeds, too; we bought flour instead of
using acorn meal, but the children all liked
chia and ku-l and paciat gruel. That peddler
used to come around all the time to trade baskets
for clothes; I bought Legora a cape once, from
him. It was pretty, with fur around it; it cost
me \$4 in trade.

159 One time my husband rode a bronco, all alone
763 in a field over here, and Hawk came down when he
273 was riding that horse and hit him on the side of
682 his head with his wing. Six months after that my
husband died; he was killed. He went over to
Kernville one day; he got drunk over there with
a white man. Nobody else was with them; no one
saw what happened. My husband had \$20 in gold in
his pocket. He was shot in 3 places; somebody
killed him and then took that money off him, be-
cause the pocket he had it in was cut off with a
knife. Steban was cutting wood, camping with his
wife down here, working for the Brown company; a
white man came and told him about Pete's being
killed. Then they all left that camp and came up
and told me. Legora was working at Mrs. Nichols';
Estefana and another girl went up and got her,
then we waited here all day. They were going to
bring my husband's body over here and bury it
down here, but they kept it over in Kernville
all day. My son had no money to pay a man for
bringing it over here in a wagon. One white man
said, "Have you money?" My son said, "No." Then
that white man gave my son \$7. The white men at
Kernville wanted to bury my husband over there
at Kernville, but my son paid a man at Kernville
and that man brought the body over here.

159 When they brought Pete's body back from Kern-
764 ville everybody came and stayed at our place that
765 night; they prayed for Pete. Steban prayed (in
Spanish). We all cried; one person would start
crying, then everybody would cry, all night long.
The next morning we buried the body. I burned
all Pete's clothes, then, right away; the mat-
tresses, pillows, quilts, blankets; I didn't save
anything of his. The plates I broke and threw
away. He had a good rifle; I buried that well.
If I hadn't done all that his ghost would have
walked around inside the house, bothering us.
[231] Pete had 3 horses that time; I got one and my son
and daughter each got one. SM wanted to get one,